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rancis P. Jones, Editor Wallace C. Merwin, Executive Secretary

HINA RETURNS TO FEUDALISM

This is the title of an article published by the Catholic International Fides Service on Februry 8. It begins, "Serfdom has become a legal institution in Communist China and the peasant bound to the soil."

According to the article new regulations have been devised in order to prevent the farmers om leaving the villages and flocking to the cities. In one district of 70 villages in Honan, pout half the working population had left. In Shantung ten per cent of the men of a group of llages have fled. In Shansi a work team that once numbered 50 is now reported down to six. he People's Daily of December 16, 1957, admitted that this great peasant migration was due the repugnance of the peasant to incorporation into collective farms. The actions taken to ounteract this movement are as follows:

On December 13 a provisional ordinance on the employment of temporary workers who come om the country was passed. This ordinance requires that the employment in the city of a peasant ust be approved by the government department of labor and agreed to by the collective farm om which the peasant comes. No organization may employ persons who have escaped from e villages and entered cities surreptitiously.

On December 18 an instruction given out conjointly by the Central Committee of the Party d the Council of State, studies the measures that should be taken to prevent the rush to cities d prescribes the establishment of control posts along railways, waterways and other routes. ese should be stopping points where peasants should be exhorted to return to their farms and if hortation should prove insufficient other appropriate means should be used to convince them. e posts are to be organized by the Ministry of the Interior with the assistance of the authorities the railways and of other means of communication.

Those who despite all this enter into cities should be placed in camps. Those that foment sorder are to be placed in work camps or punished otherwise; the others should be brought back their villages under escort.

IFS quotes the China News Analysis of January 17, 1958, as commenting that the effect of ese directives will be to immobilize 97% of the farmers who work in collective farms. "If is instruction is put into effect we will witness the most gigantic step in serfdom known to story, for it will affect 500 million peasants or about a fifth of all humanity."

ATHOLIC NEWS

Catholic news from China is dominated by the follow-up efforts after the organization of the

sued bi-weekly to keep mission boards and missionaries informed on Christian work in China. nformation from Chinese church magazines and other Chinese sources is passed on as objecvely as possible, with a minimum of interpretation. When interpretation is necessary, it is enosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Overas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

Catholic Patriotic Association in Peking last July and the charges against imprisoned Bishop Dominic Tang (Teng Yi-ming) of Canton.

Following the pattern already set by the Protestant Three Self Patriotic Movement, patriotic Catholics are holding meetings in all the big cities and attempting to organize branches of the Catholic Patriotic Association. The meeting for Kiangsu Province (excluding Shanghai) was held in Nanking November 5 to December 23. This meeting included twenty priests from the Diocese of Haimen in Northern Kiangsu, and these were called again to a district meeting at Nantung on January 5, at which there were 25 priests, 23 sisters and 25 laymen present. 157 were present at the Nanking meeting, including "Acting Bishop" Li Wei-kuang, who has been excommunicated by the Holy See. There were eight priests who opposed the Association's attempts to break all but spiritual ties with the Vatican, but three of these broke down during the meetings and admitted their "guilt". The other five (one each from Soochow, Peihsien, and Huaining, and two from the Haimen Diocese), according to the Nanking Daily News, resisted all efforts to get them to conform.

According to the Hopei Daily News, a meeting in Paotingfu was attended by 153 bishops, acting bishops, vicars general, priests, Brothers, Sisters, and laymen from 17 dioceses. Paoting Bishop Joseph Fan and two priests were denounced as rightists. The paper said that they made an initial effort to examine themselves, but the efforts were "not penetrating enough". What happened to the three is not stated. After the Conference a high mass was held in the Paoting Cathedral, conducted by "Bishop Yueh Chen-cheng". Catholics in Hong Kong know of no such Bishop, and presume that he was elected by the Patriotic Association.

62 Catholics gathered together in Mukden, presided over by Archbishop Ignatius Pi, who wa formerly under attack as a counter-revolutionary, but now seems to be in favor with the "patriots". The meeting voted to sever all "political and economic ties" with the Vatican.

The Anhwei provincial congress of Catholic Patriots was held from October 28 to December 21, with 145 delegates present. The Anhwei Daily of December 29 in describing the congress states that there was considerable rightist opposition, including the priests from such important centers as Anching, Hofei and Pengpu. Concerning these the Daily says, "Complaining against the new state of things they affirmed that the living standard of the people had not been raised. They also maliciously attacked the agricultural cooperatives and the grain buying organisms. They gave evidence of their resentment against the religious policy of the Party and maligned it. They made themselves advocates of the reactionary acts of the Vatican by saying that it was not an instrument of aggression and of American imperialism. When the Congress discussed the question of the autonomy of the Church they stubbornly maintained that what was being called autonomy and independent administration amounted to a schism. On the question of counter-revolutionaries they openly made themselves advocates of Kung Pin-mei (the imprisoned Bishop of Shanghai) and of Chang King-yi and others. Liu Ching-yun, a counter-revolutionary who was given his freedom in 1956 in a clemency measure declared that he had been arrested unjustly. Yang Ti, a rightist element, tried to keep the others from talking at the congress and tried to break the unanimity of view on capital questions." IFS for March 1, from which this quotation comes, adds the following comment, "Those who have lived in Red territory cannot fail to admire the courage of those priests who dared to resist."

Bishop Dominic Tang was arrested on February 5. Previous to that for a month and a half he had been required to attend numerous accusation meetings. But he would only attend when ordered to by a government official. Several times when the order came from an official of the Catholic Patriotic Association he paid no attention to it.

After his arrest the Catholic Patriotic Association held a meeting with about 300 supporters present, at which they declared Bishop Tang "defrocked" and proceeded to elect Father Chan Yik-sun, a priest attached to the Canton Cathedral, as their new bishop, who has now been ceremoniously installed in his new office.

Bishop Tang is 50 years old. He studied for the priesthood in Portugal for seven years, and was ordained in Shanghai in 1941. He was consecrated bishop in February 1951, after South China was in Communist hands. An intimate friend writes of his work immediately after his consecration: "His one task was clear: to strengthen his priests and his faithful in spirit so that

might meet the storm that was threatening. Then began a campaign of preaching
prayer such as the diocese had never before known: sermons were multiplied, courses of
action were planned, novenas preached, the Holy Hour held at least once a month in every
ch and chapel. Special attention was paid to the children and catechism classes were begun
vigorously followed up in every mission post where the priests and his helpers were suffi-
ly free to gather the little ones together..... Rarely did he obey the order of the Bureau of
ious Affairs to put in an appearance at the office of that department; but he did send a
sentative. He wished to keep his own hands free and at the same time respect the authority
e government in power." The result of this policy has been that not more than 20 laymen,
not a single priest, have joined the Patriotic Association in the Canton Diocese.

There has also been a crackdown in Kiangsi Province, though the details are not very clear.
Catholic IFS states that Father Yang of Nanchang or Nancheng Diocese (Both spellings are
n; they probably mean the latter place.) has been sentenced to ten years' imprisonment.
stant RNS states that Father James Liu of the Nanchang Archdiocese has been sentenced
n years' imprisonment. Whether two priests have been imprisoned or the name has been
ed in one account we do not know. The RNS account also states that Nanchang Archbishop
h Chou Chi-sheh was summoned to attend an indoctrination meeting, but was dismissed
use he proved "too old and obstinate" to take part in the discussions. He is 66 years old.

RVIEW WITH DAVID CROOK

Mr. and Mrs. David Crook teach in the Foreign Language Institute in Peking. Mrs. Crook
e daughter of Rev. and Mrs. Homer Brown, former Canadian missionaries to West China.
cott's Newsletter for February gives an account of an interview with Mr. Crook when he
ed Canada recently. He explained what the Rectification campaign had meant for the
gn Language Institute.

According to Mr. Crook, it was the massive success of the Communist leadership during the
ten years, and not any sense of being in a shaky position, which led them to invite criti-
s. Communist leaders realized that they were subject to three possible faults:

Sectarianism - and so they asked, "Which Communists in your place of work or study hold
selves aloof from the people as if they belonged to some superior, chosen sect?"

Bureaucracy - and so they asked, "Which ones sit in their offices all day, doing nothing
ead reports and issue orders, instead of working alongside the people and leading them
gh learning from them, getting to know their difficulties, problems and working conditions?"

Subjectivism - and so they asked, "Which ones jump to conclusions without investigating,
see only one side of things and not the other?"

The criticisms that emerged in the Foreign Language Institute were, first, that Communist
hers had been shown favoritism in salaries granted, and secondly, that some students after
ing some foreign language for several years had not been given work in which they could
his ability. The result of the first criticism was that seven Communist teachers were drop-
one grade in the wage scale. The second criticism was answered by saying that it is im-
ble to tell several years in advance just how many linguists will be needed. If more are
ed than can be used at the time of their graduation, of course they must go into some other
.

As to the rightists who challenged the leadership of the Communist Party, Mr. Crook says
they were so far removed from the thinking of the people that they mistook these incidental
cisms for a repudiation of socialism. They have themselves been repudiated by the small
ical parties they had led. "But they have not been imprisoned, still less executed. They
not even summarily demoted. They are regarded as people with enemy ideas and guilty
stile acts. But the people's state is now consolidated. This handful of intriguers cannot
e it. So they are being dealt with by the process of debate. Their ideas are analyzed and
ed in public meetings and in the press."

Mr. Endicott goes on to make his own comments on the dismissal of two Ministers, Lo Lung-

chi and Chang Pai-chun. He knew these two men personally and esteemed them highly, but though he is perturbed by their dismissal he does not allow this to shake his own approval of t Communist government. "We have made careful inquiries and read the evidence presented (He could only have read the evidence on one side, the other side would not be anywhere available), and it does appear that the current charges against them are justified, namely, that their personal egotism was combined with an attempt to twist the political development China into Western democratic methods which were developed under capitalism and are felt by the vast majority of the people of China (Does he not mean here, by Communists?), to be unsuitable for their development into socialism." After writing this, Mr. Endicott seems to realize that the average Western reader will not understand this repudiation of democracy, a so he adds, "This does not mean that they do not believe in fairness and justice for all, but that the structure of government is different."

MISSIONARY NEWS

Recent deaths: Dr. Clement Lacey Sites, veteran of the Foochow Methodist Mission, in New York City on February 17. Born in Foochow 92 years ago, he was the son of pioneer Me odist missionary Nathan Sites. - Mrs. Frank T. Cartwright, also formerly of the Foochow Me odist Mission, on February 21. Her mother was the well-known gospel song writer, compose such tunes as "Sweeter as the Years Go By." - Canadian missionary Rev. Homer G. Brown, November 27, 1957 (See report of his and Mrs. Brown's visit to Communist China in July 195 Bulletin). - Miss Margaret Bleakley, formerly with the London Missionary Society in Wuchan and head of the English Department at Huachung College for many years, on February 2. - Mrs. Frank Connely, formerly Southern Baptist missionary in Shanghai, on January 4. - And from a West China Anglican Newsletter we learn of the death of Mrs. Mowll, wife of Archbi Mowll of Australia, on December 23, and of Rev. W. Hope-Gill, Rev. Cecil Polhill, Rev. J. Howden, and Mrs. E. R. Williams (dates not given).

"The Four Streams" is the name of a newsletter of the Diocesan Association for Western China, an Anglican organization of former missionaries in that area. No. 1 of the "New Ser now in mimeographed form, appeared in February. It will be published twice yearly, at an annual subscription of two shillings. Any one interested should write to the Honorary Secreta Miss G. E. Belcher, 114 Watford Road, St. Albans, Herts., England. At the annual meeting the Association on October 24, 1957, Dr. Sverre Holth told of his theological teaching in Tr College, Singapore, and reported that he had published a new Prayerbook in Chinese, not a vision of any previous book but an entirely new work, including parts of the liturgies of seven churches. Concurrently he has been pastor of a Mandarin-speaking congregation in Singapor We also learn from this news-letter that former China missionaries in Malaya are carrying on "Light of Life" Bible Correspondence School with 170 students studying in Chinese. Only ab 15% of these were Christians when they undertook the course.

The Bible Societies have established a quarterly magazine "The Bible and the World," which deals especially with Bible distribution among overseas Chinese. The Summer Numbe 1957 was Vol. I, No. 1, and had 22 pages in English and 14 in Chinese. The Autumn Numbe has 17 and 15 pages respectively, including a heart-warming account of Yoseb Gergan's tran lation of the whole Bible into Tibetan, a version which has been printed in Delhi and is now ing distributed. Any of our readers wishing to subscribe may send 60¢ (3/4 from Great Britai to Hong Kong Bible House, 304 Gloucester Bldg., Hong Kong.

GENERAL NEWS

The reassignment of personnel to physical labor in the country goes on apace. 2,000 of workers, engineers and technicians from the First Ministry of Machine Building left Peking o January 21 for their country assignments, and 500 cultural workers from the Ministry of Cultu including film and stage actors and actresses, newspaper men, etc., left Peking on January In the January 6 Bulletin, we spoke of these Labor Camps as "forced". From these more co plete reports, we should judge that theoretically at least they are voluntary. It seems that i high pressure "rectification" studies everybody volunteers, and then the Government choose from these "volunteers" those who are to go. But the reports uniformly state that the purpos "to gain experience and remould their ideology in physical labor among the masses." The Vice-minister of Culture, Liu Chih-ming, was among the 260 assigned to Tunghua in Kirin Province.

600 magazines were published in China during 1957, 130 in social sciences, 230 in natu science, and 110 in literature and arts. The others were publications in minority and foreig languages.